A ſeaſonable Admonition to the Church of England.

A SERMON

PREACHED BEFORE THE

UNIVERSITY

OF

OXFORD,

At St. *MARY*'s,

On the *Twenty Ninth* of *May*, 1751.

by George Watson. MA.

And what I ſay unto you, *I ſay unto* all, WATCH. *Mark* XIII. 37.

WATCH *ye, ſtand faſt in the* FAITH. 1 *Cor.* XVI. 13.

Behold, I come quickly: HOLD *that* FAST, *which* THOU HAST, *that no Man* TAKE *thy* CROWN. Our Lord to the *Church* in *Philadelphia*. *Rev.* III. 11.

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GEO. HUDDESFORD,

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PREFACE
TO THE
CHURCH of *ENGLAND.*

MY BELOVED BRETHREN,

THE following Diſcourſe, not having been publiſhed at the Time it was preached, was not afterwards intended for the Preſs; but the Reaſons, which then induced me to chooſe the Subject, here conſidered, for the Day's *Meditation, and to conſider it in the Manner I have done, are now become much ſtronger Motives to the Publication of my Sentiments; Inattention and Indifference to the* Things *of* God *increaſing more and more throughout the Land, and Infidelity thence taking Occaſion daily to inſinuate its mortal Venom into the very Vitals of Chriſtianity! And ſhall the* Love *of* Chriſt, *in the Hearts of his Miniſters, be leſs active to* ſave *his People, than the* Malice *of* Satan, *in the*

Hearts of his Enemies, ſo evidently is to deſtroy *them? God forbid! No—it is our Duty to ſpeak, even though we are not heard; to proclaim the* glad Tidings *of* Peace, *though Men will remain at* Enmity *with* God; *to call off their groveling Attention from* earthly *to* ſpiritual *Purſuits, though they ſhould ſtill prefer Earth to Heaven, tranſitory Vanities to eternal Glory; to ſhew them* the Way, *and the* Truth, *and* the Life, *even the* Lord Jeſus Chriſt, *who, and who* only, *is all theſe*[1], *though they ſhould perverſely wander on ſtill in the Wilderneſs of their* own Way, *through all the Mazes of* Error, *into an endleſs* Death. *And in a Time of ſpiritual Famine and Diſtreſs, we ſhould do this with the more Aſſiduity; it is a conſtant Labor of Love, but eminently ſo at ſuch a Seaſon; he that ſees another's Danger, and warns him not of it, cannot poſſibly* love *him. Now all, that is here propoſed to you, my Brethren, flows from this Principle entirely, from the* Love *of* Chriſt, *and the* Love *of you, for his Sake. If I loved not* him, *I ſhould not be zealous for his Glory—I ſhould hold my Peace; if I loved not you, I ſhould not be zealous for your Salvation — I could then ſee you*

[1] John XIV. 6.

periſh

periſh with Indifference. Wherefore, I beſeech you, bear with me, who love *you, and ſuffer while it is* to Day, *the Word of Exhortation. You cannot but be ſenſible ſurely, upon Reflection, that the Generality of you are very* far from God; *chiefly, if not wholly, intent upon the* Pleaſures *and* Intereſts *of* this *World*; *regardleſs of the* Things beyond it, *which are only ſeen with the Eye of Faith*; *almoſt entirely unacquainted with the* Evidence *of God's* Word; *and having little or no* Experience *of the* Effects *of his* Religion. *Hence it is, that the Things, deſigned for your Knowlege, are ſo dark and difficult to be underſtood*; *you want that* ſpiritual Diſcernment, *without which, the Apoſtle tells you, you cannot ſee them*[1]. *Hence the great* Truths *of our moſt holy Faith* — 1. *the* Perſonality *in the Godhead*, 2. *the* Grace *ſuperadded to the bleſſed* Sacraments, 3. *the* ſpiritual Senſe *of the* Bible, 4. Juſtification *in Chriſt* alone, *by* Faith *only, without any* Works *that we can do towards it, &c. Hence likewiſe all the divine* Inſtitutions *thereof* — *Thoſe* 1. *of holy* Matrimony, 2. *of* Epiſcopacy, 3. *of an Order of Perſons* ſeparated, *to officiate*, under their Authori-

1 1 Cor. II. 14.

ty,

ty, *in* holy Things, 4. *of Eccleſiaſtical* Cenſures *and wholeſome* Diſcipline, *to reſtrain deſtructive* Hereſies, *carnal* Schiſms, *and* Ungodlineſs, (*for take away the* Government *and* Diſcipline *of a Church, and her* Doctrines *and* Devotion *will ſoon follow after*) —*theſe, I ſay, and in a Word, all* divine Things *whatever, are generally eſteemed Subjects of doubtful Diſputation, if not totally disbelieved: though in the Inſtances abovementioned, it is demonſtrable from holy Scripture* (*the only Guide in* ſpiritual *Matters, which are not Objects of* Senſe) *that* 1. There are *Three*, that bear record in Heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and theſe *Three* are *One*[1]; *that*, thus ſaith the Lord, curſed (*is*) the Man, that *truſteth* in *Man*[2]; (*but we* truſt *in* Chriſt[3]) *and that none* (*no Man*) can by any Means redeem (his) Brother, or give to God a *Ranſom* for him[4]; (*but we are* redeemed *by* Chriſt[5], *and* he *is our* Ranſom[6].) *Wherefore our Lord Chriſt muſt be very* God, *as well as very* Man, *elſe were our Religion a ſelf Contradiction, and our Worſhip Idolatry*; *that a* ſpi-

1 1 John V. 7. 2 Jer. XVII. 5. 3 Matth. XII. 21. Epheſ. I. 12. 13. 4 Pſ. XLIX. 7. 5 Coloſſ. I. 14. Heb. IX. 12. Rev. V. 9. 6 Job. XXXIII. 24. Hoſ. XIII. 14. Matth. XX. 28. 1 Tim. II. 6.

ritual

ritual *Creation is as much a Work of* Almighty *Power, as a* natural *one, and the* Holy Spirit, *in the Work of our Sanctification, creates* a clean Heart, and *renews* a right Spirit within us[1]. *That* 2. except a Man be *born* of *Water* AND THE SPIRIT, he cannot enter into the *Kingdom* of *God*[2]; *and* except ye eat the *Fleſh* of the *Son* of *Man*, and *drink* his *Blood*, ye have *no Life* in you — whoſo eateth my Fleſh and drinketh my Blood, hath eternal Life — he that eateth of *this Bread* ſhall live *for ever*[3]. *The* external *Cleanſing of the* Laver *cannot waſh away* Sin; *nor the periſhable Subſtance of the* Bread *and* Wine *keep the* Body *from Decay, much leſs preſerve That and the* Soul *unto* Everlaſting Life: *only the* eternal Spirit, *accompanying the outward Rite with almighty Power, can, by* moving upon the Face of the Waters, *in this new or ſpiritual* Creation, *and applying the* Body *and* Blood *of Chriſt to the* Souls *of Believers*, purge the *Conſcience* from *dead Works* to *ſerve* the *living God*[4], *or ſupport* that Life *in Man which is not ſuſtained by* Bread[5]. *Nay,*

1 Pſ. LI. 10, 11. CIV. 30. Tit. III. 5. 2 John III. 5. 3 John VI. 53, 54, 58.
4 Heb. IX. 14. 5 Deut. VIII. 3. Matth. IV. 4.

that

that what we call Sacraments *muſt be* viſible Signs *of* inviſible Things, *or they muſt ceaſe to be* Sacraments, *for* "*a* Sacrament *is an* "outward *or* viſible Sign *of an* inward *and* "ſpiritual Grace" —*yea, and* "*a* Means" *too* "whereby *we* receive *the ſame.*" *That* 3. *The* Holy Scriptures, *unleſs* ſpiritually *interpreted, are like the mere* Elements *in the* Sacraments, *a dead and* killing Letter[1], *as unable to* give Life *to the devout Reader, as thoſe* Elements *are to do the ſame to the faithful Receiver. And that* 4. *the Apoſtle ſaith* — Knowing that a Man is not *juſtified* by the *Works* of the *Law*, but by the *Faith* of *Jeſus Chriſt*, even we have *believed* in *Jeſus Chriſt*, that we might be *juſtified* by the *Faith* of *Chriſt*, and *not* by the *Works* of the *Law* — for by the *Works* of the *Law* ſhall *no Fleſh* be *juſtified*[2]. *For That would make us, in Part, our* own Saviours *and* Juſtifiers, *whereas* Chriſt *hath* ſuffered *in* our Stead, *and* done *and* merited *for* us *Sinners, what we could not* do *or* merit *for* ourſelves; *wherefore high Reaſon is there, that it ſhould be, as the divine Scriptures affirm*, not of him that *willeth*, nor of him

1 2 Cor. III. 6. 2 Gal. II. 16.

that

that *runneth*, but of *God* that *ſheweth Mercy*[1]. After *we are juſtified, we may, and ought to* work *indeed under* ſanctifying *Grace*; *but yet, no Work that proceedeth of* Grace *lays claim to any Merit of* its own, *any Reward as of* Debt, *but humbly ſeeks Acceptance through* his *Merits, by whoſe divine Power it was wrought. That with Regard to the* other *Point, the divine* Inſtitutions *above ſpoken of* — 1. *The* Lord God brought *the firſt* Woman, *in Paradiſe*, unto the Man *in Perſon*[2], *and ſtill joins Man and Wife by* divinely-delegated *Power, which is therefore as much* his *Act and Deed, as if he did it* in Perſon[3]. *That* 2. *the divinely-inſpired Apoſtles, who were themſelves appointed by Chriſt, appointed* Biſhops *for their Succeſſors*; *and that no Man taketh the Honour of this Office, either of the* high Prieſthood, *or* Epiſcopacy (*which is the ſame*) — *no not the* Man Chriſt himſelf, *without being* called of God[4] — *i. e. appointed by the* Power, *and in the* Method *of his* divine Inſtitution, *who accordingly* called (*or ſo appointed*) *the* Firſt-born *under the Patriarchal State, the Family of* Aaron *under the* Law,

1 Rom. IX. 16. 2 Gen. II. 22. 3 Matth. XIX. 6. 4 Heb. V. 4, 5.

and the Apoſtles, *and their duly* conſecrated Succeſſors *under the* Goſpel: Korah, Dathan *and* Abiram, FOR taking it to themſelves, *went down alive into the Pit*[1]. *That* 3. *with Regard to the* Prieſthood, Moſes, *having frequently recorded* God's Appointment *of the* Firſt-born, *to officiate in the* then-united *Character of the* High Prieſthood, *and the* Prieſthood, *relates the* Re-inſtitution *of theſe holy Offices*, when ſeparated, *in the moſt circumſtantial Manner poſſible — that having firſt, by divine Direction*, conſecrated Aaron *himſelf, he* then *immediately, by the ſame divine Commiſſion*, conſecrated *the* Sons *of* Aaron, *the* Prieſts *i. e. as the original* Words *for* conſecrated *ſignify, he perfected or* fully-impowered *them* (*therefore they had no* Power *of* themſelves) *to* miniſter *in* holy Things, *in the* Sight, *i. e. under the* Epiſcopacy, Inſpection, *or* Authority *of* Aaron their Father[2]. *And that St.* Paul *expreſsly declares, for our Purpoſe, that he left one of the* Biſhops, *he had appointed, in* Crete, *to* ordain Elders *or* Preſbyters (*i. e.* Prieſts) *in* every City, *even, ſays*

1 Numb. XVI. 3, 5, 32, 33, 40. 2 Exod. XXIX. Levit. VIII. Numb. III. 3, 4.

the

the Apoſtle, as I had *appointed* thee[1]. Heaping up to *themſelves* Teachers, *is a Mark ſet by the ſame Apoſtle upon ſuch as will not* endure ſound Doctrine, but *follow after* their own Luſts — *having itching Ears*[2]; *and is one of the higheſt Crimes a Man can be guilty of againſt the* Spirit *of* Unity. *And* 4. *laſtly, with Regard to* Diſcipline, *that our Lord ſaith — whoever* ſhall neglect to hear *the Church*, let him be unto thee as an *Heathen Man* and a *Publican* (*i.e. cut off by* Excommunication *from all the Privileges of the Goſpel*) *adding very remarkably, in the Words immediately following, his own divine* Ratification *of all* duly-inflicted *Acts of* Diſcipline — Verily I ſay unto you, whatſoever ye ſhall *bind* on *Earth*, ſhall be *bound* in *Heaven*, and whatſoever ye ſhall *looſe* on *Earth*, ſhall be *looſed* in *Heaven*[3]. *To which* divinely-inſtituted *Authority the Apoſtle doubtleſs refers in his Direction both to* Timothy *and* Titus — Them that ſin *rebuke* before *all*, that others alſo may *fear*[4]; theſe Things ſpeak, and exhort, and *rebuke* with *all Authority* — let no Man *deſpiſe* thee[5].

1 2 Tit. I. 5. 2 2 Tim. IV. 3. 3 Matth. XVIII. 17, 18. 4 1 Tim. V. 20. 5 Tit. II. 15.

Though all theſe Things, *and* others *that might be mentioned* (*as might be more* fully *ſhewn*) *are, I ſay, ſo clear beyond all Contradiction* — *yet, how* few, *called* Chriſtians, *are at all acquainted with them*; *how many* (*I truſt, in Ignorance*) *diſpute, or perhaps entirely disbelieve them*? *And how openly are they, with the Pen and Tongue, yea, and with what* Impunity, *blaſphemed*? *And yet, they are* fundamental Articles *of the Chriſtian Religion. Though we hear ſo little of them, whereever we go, and with whomſoever we converſe, they are the Things we were* born *to* know; *they are the only Things, the Knowlege of which will* profit *us*; *the only Knowlege that we ſhall carry beyond the* Grave; *the only Wiſdom that leads to* Heaven. *Thus far gone out of* the Way, *and* dead *to the* ſpiritual Things *of the* City *that is* above, *you reſt ſatisfied with* earthly Things, *and mere* external Obſervances; *as if* Faith *which worketh by* Love[1], *and* Hope, *the* Anchor *of the* Soul[2], *as if* ſpiritual Perſons, Things, *and* Operations *were mere Matters of* Opinion, *no Way eſſential to Salvation*; *as if to follow* Iſrael *in*

1 Gal. V. 6. 2 Heb. VI. 19.

her

her Unbelief, *was the Path to that* Reſt, *which* ſhe *fell ſhort of* becauſe *of* Unbelief[1], *or taking hold of the* Law (*which you cannot* perform) *without the* End *thereof* (*which* is *and* ever was CHRIST[2]) *was the Way* now *to the Privileges of the Goſpel. And yet, we profeſs, as all true Chriſtians* muſt *profeſs, yea, and what is more, muſt* experience, *that we are* riſen with Chriſt[3] (*riſen from the* Death *of* Sin *to the* new Life *of* Righteouſneſs *in* Him[4]) *and that, in Conſequence of this our* ſpiritual Reſurrection (*the Pledge or Earneſt of our* bodily Reſurrection) *we* ſet our Affections on Things *above*, and *not* (*as we uſed to do*) on Things on the *Earth*[5]. *And he that does ſo is* indeed *a* Chriſtian. *But are the Generality of you in this State? Ask your own Hearts the Queſtion, and let me entreat you to improve the Teſtimony they ſhall give you to your Soul's Health.* Beloved, if our *Heart* (*tryed by God's Word*) *condemn* us *not*, (*then*) have we *Confidence* towards *God*[6]. Otherwiſe, *make haſte to eſcape*; *you know not the extreme Danger of an* Hour's *Delay*; for in ſuch an *Hour* as *you* think

1 Heb. III. 19. 2 Rom. X. 4. Heb. XIII. 8. 3 Coloſſ. III. 1. 4 Rom. VI. the whole Chapter. 5 Coloſſ. III. 2. 6 1 John III. 21.

not,

not, the Son of Man *cometh*[1]: *Not only to judge the* World, *but to execute Vengeance, in the mean Seaſon, upon all* Apoſtate Churches, *as he ſaid* — I will *come* unto thee quickly, and will *remove* thy *Candleſtick* out of his Place, *except* thou *repent*[2]. *How much longer Space his divine Forbearance will allow* us *for Repentance* — *or how ſoon* we, *whom he yet graciouſly refers to the Churches he has already deſtroyed for an Example, may, by his juſt Judgement, become* ourſelves *a ſad Example to* others — *I dare not take upon me to conjecture: but ſure I am, the* Signs *of the* Times, *compared with the* Hiſtories *of thoſe that are* paſt, *afford abundant Matter for the moſt melancholy Reflection. The following Sheets, I may hope, if read with Attention and without Prejudice, will, by the Bleſſing of* God, *awaken ſome out of the dangerous Slumber that is fallen upon them, which ſo ſhuts up their inward Senſes againſt all* ſpiritual Diſcernment, *and habitually deadens their Affections to the* Things *of* God. *As the Arguments, here offered, were of uſe to myſelf, I may reaſonably hope, they will be of ſome Benefit to others; and therefore no Im-*

1 Matth. XXIV. 44. 2 Rev. II. 5.

perfection

perfection of mine, in the Execution of my Design, could prevail with me to withhold it any longer from them. What is wanting in the Writer, will be fully made up by accompanying Grace to him that reads with Sincerity. *And I most earnestly beseech our Lord Jesus Christ, who is the* Power *of* God, *and the* Wisdom *of* God[1], *to make this humble Attempt of one of the meanest of his Servants, as well as its Author, what, without his divine Blessing upon them, neither can be of themselves — effectual Instruments in his Hand for the Enlargement of his Kingdom, i. e. for the farther Display of his Glory, and the Salvation of his People.*

1 1 Cor. I. 24.

GEORGE WATSON.

St. JUDE — 5.

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ſaved *the People out of the Land of* Egypt, *afterward* deſtroyed *them that* believed not.

THE Deſign of this awakening Admonition, as indeed of the whole Epiſtle where it occurs, was to put the Chriſtian Churches upon their Guard in a Time of manifeſt Danger, and thereby prevent the ruinous Conſequences of a general Apoſtaſy. The Days, foretold by our Lord and his Apoſtles, were now accompliſhed, the Myſtery of Iniquity, they ſpake of, had began to take Effect; there were *certain Men crept in* unawares (The Greek Word is παρεισεδυσαν, had entered in a *by-way*, made *themſelves* Teachers, without a regular divinely-inſtituted Appointment) whoſe Tenets were directly oppoſite to the *ſaving* Doctrines they had received; and therefore, whatever they might pretend, calculated only to introduce Anarchy and Confuſion, to rob the Church of its Peace both here and hereafter. A Caſe of ſo deſperate a Nature required a timely Interpoſition, and a more *powerful* one there *could* not have been than this of our Apoſtle. What He hath written upon this Occaſion is full of divine Energy; the Sentiments have in them all the Depth

and Majeſty that is peculiar to the divine Writings, and the Expreſſions, with which they are clothed, are the inimitable Language of the Spirit of God. The Argument, He here uſes for the Eſtabliſhment of the Faithful, is of all others the moſt awful and affecting; it involves in it the whole ſtupendous Scheme of God's immutable Counſels, with reſpect to All whom he created to be Partakers of his Glory; of Mercy to All, who would, upon Tryal, accept of it, and of Judgement, without Mercy, to All who, in their State of Probation, would finally reject it; in a Word, the vaſt and comprehenſive Plan, which God ſaw to be good, and therefore decreed *before all Time*, and the invariable Method of his Adminiſtration *in Time*, to execute and accompliſh it. The Part of it we are now to conſider, is that which relates to his Church, here exemplified in the miraculous Deliverance of his People out of *Egypt*, and the Judgements that afterward befel them for their incorrigible Impenitence. This Argument is much inſiſted upon by the Apoſtles; they frequently repeat it, they recommend it with Earneſtneſs; Believers, even in thoſe earlier and better Times, not being ſo attentive to the Works of God in his Dealings with *Iſrael*, as was neceſſary for their own Welfare and Security. This is implied by our Apoſtle in the former Member of the Text—*I will therefore* (ſays he) *put you in* remembrance, *though ye once knew this*. The Fact itſelf they cannot well be ſuppoſed to have forgotten; the Bible was the chief and almoſt *only* Study of Chriſtians in thoſe Days; *They* were ſenſible of its incomparable Excellence, and moſt thankfully and devoutly gave the Preference where it is due. The Apoſtle's Meaning therefore muſt be, that they had (undeſignedly, I queſtion not) neglected

neglected to make the proper Uſe of the above-mentioned Hiſtory, conſidered it indeed as an infallible Relation of great and glorious Tranſactions, wherein the almighty Power and loving Kindneſs of *Jehovah* were moſt marvellouſly diſplayed, and for which his Name was to be praiſed throughout all ſucceeding Generations; but they did not reflect, how nearly *They* were concerned in it; they applied it not to *themſelves*; and therefore wanted, in the Circumſtances they then were, the moſt effectual Reſtraint that could be laid upon them, the beſt Means to prevent *their* Falling *after the ſame Example of* Unbelief. Of this Application then the Apoſtle reminds them, and his Words are of the ſame Import with thoſe of St. *Paul* to the *Corinthians* — *Now all theſe Things happened unto them for* Enſamples (Gr. τυποι, *Types*) *and they are written for our Admonition, upon whom the Ends of the World are come.* And then follows the Application to that Church, in as expreſs Terms as poſſible — Wherefore, *let him, that thinketh he ſtandeth, take heed, leſt he fall*[1].

The Apoſtle's Words then, compared with theſe of St. *Paul*, contain this great and important Truth, to which it is the Duty of All, for whoſe Inſtruction it was written, to give a ſerious and frequent Attention; namely, That God's Proceedings with the *Iſraelites*, with regard to national Viſitations, are a *Type* or *Figure* of his Proceedings with his Church in all Ages, to the End of the World — For the full and clear Illuſtration of which Point, I ſhall in the following Diſcourſe,

1 1 Cor. X. 11, 12.

I. Enquire into the *Grounds* and *Reaſons* of the Truth here aſſerted.

II. Prove the general Aſſertion by an Induction of *Particulars*; in which an Opportunity will be given me of inſiſting more eſpecially upon God's Mercies to *this* Church and Nation, as vouchſafed upon *this Day*.

III. Offer ſome ſhort Reflections upon the whole to your Conſideration; wherein it will appear, what *Qualifications* are requiſite on *our* Part for the *religious* Celebration of this Day's Solemnity. I am

I. To enquire into the *Grounds* or *Reaſons* of the Truth here aſſerted. And theſe undoubtedly are, 1. That the Scheme of God's Government (as has been obſerved) is an *univerſal*, not *partial* one; and 2. the Deliverance, here referred to, the greateſt *temporal* Deliverance that ever was wrought for the Church. With Regard to the Firſt, the Scheme of the divine Adminiſtration, it muſt be *univerſal*, becauſe it is founded and proceeds upon the Plan of *Redemption*, concerning which the Prophet declares, that *the Lord (is) good to* All, *and his tender Mercies (are) over* all *his Works*[1]; And the Apoſtles, that *Jeſus Chriſt is the Propitiation for our Sins, and not for* ours *only, but alſo (for the Sins) of the* whole World[2]; that *God is no* Reſpecter *of* Perſons, *but in* every Nation, *he that* feareth *him, and* worketh Righteouſneſs, *is accepted with him*[3]. The Terms of Acceptance then are open

1 Pſ. CXLV. 9. 2 1 John II. 2. 3 Acts X. 34, 25.

to

to All, and if All are not Partakers of the ineſtimable Benefit that was intended for All, it is not to be imputed to any Defect in the Means of Salvation, any Partiality in God, but to an obſtinate and final Reſiſtance of every Overture of Grace, or an *Apoſtaſy* from the Faith, after we have been enlightened. The Terms of Acceptance you have juſt now heard — *He that* feareth God, *and* worketh Righteouſneſs, *is accepted.* From which Words I hope to convince you, that the divine Author of our Salvation, the inexhauſtible Fountain of all Mercy and Love, has never yet finally deſerted, and never will deſert any individual Man, or Society of Men, that have not firſt deſerted him finally and impenitently. Now, by the *Fear* of *God* (when all the Paſſages where the Word occurs are compared together) is plainly ſignified — An awful Senſe of his immutable *Juſtice*, as the ſure Avenger of unexpiated Sin: It has evidently this Signification in thoſe Words of our Saviour, *But I will forewarn you whom you ſhall* fear, fear him, *which, after he hath killed, hath Power to* caſt *into* Hell, *yea, I ſay unto you*, fear him [1]. Whoever has this Fear in himſelf will, with Joy and Thankfullneſs of Heart, *lay hold of the* Hope *that is ſet before him*; and the ſame Principle will preſerve him, that retains it, ſteadfaſt in this Hope, till the *Love* of God be made perfect in him, and *perfect Love* caſteth out *Fear.* Thus is the well-grounded *Fear* of God eſſentially connected with an humble Deſire of his *Mercy*, and therefore *his* Mercy *is on them that* fear *him from Generation to Generation* [2]. We are next to conſider, what it is to *work Righteouſneſs.* And here it

1 Luke XII. 5. 2 Luke I. 50.

muſt

muſt be remembered, that the SS. poſitively declare that no Son of *fallen Adam* hath any Righteouſneſs of his own, and what Righteouſneſs then can he work of himſelf? *All* our *Righteouſneſſes are as* filthy Rags[1]; and it is written, *there is* none *righteous, no not one*[2]. The Righteouſneſs therefore here ſpoken of muſt be the *Redeemer*'s Righteouſneſs, who *is the* End *of the Law* for Righteouſneſs *to every one that believeth*; i. e. who has *fulfilled* the all-perfect *Law* of God *for us*, as well as *paid* the *Satisfaction* for our *Tranſgreſſion* of it, neither of which we Sinners could do for ourſelves; and now by his Holy Spirit enables our *Faith* in him to put forth thoſe *acceptable* Fruits of Righteouſneſs in *Grace*, which, by Reaſon of Sin, we never more could have produced by *Nature*. But from *his* divine inexhauſtible Store all Man's Righteouſneſs is derived; and it is called *our* Righteouſneſs in Holy Scripture, becauſe it is firſt *imputed* and then *given* to *us*, not becauſe it is our *own*, as *of ourſelves*, for it is the *Gift* of *God* in *Chriſt*: Only we are free, whether we will accept of it, or truſt to our *own*, — and upon our Choice our Salvation depends.

By *Faith* then it is, and by Faith *only* that Man can work Righteouſneſs as it is witneſſed of the Saints of old — *By Faith* THEY *wrought Righteouſneſs*[3] — whoſoever will accept of Righteouſneſs upon theſe Terms, may work Righteouſneſs again, and every Son of *Adam*, that does ſo accept of it, is accepted with God — No Soul, that ever applied through Chriſt for it, was ever rejected. From the Terms of our Acceptance then, thus explained by the obvious Senſe of the Words in holy Writ, there

1 Iſaiah LXIV. 6. 2 Rom. III. 10. 3 Heb. XI. 33.

neceſſa-

neceſſarily ariſes the following Inference, namely, that God, having determined to ſave fallen Man by Jeſus Chriſt, conſiders the whole Race of *Adam* in this Relation. *Jehovah* (ſays *Iſaiah*) *is* well-pleaſed for his *Righteouſneſs Sake*[1]; i. e. His Wrath is appeaſed, and thereby his Good-Will reſtored to Mankind for the Sake of Chriſt's Righteouſneſs. As many therefore, as ſeek by *Faith* for *Juſtification* in *Chriſt*, come under the Terms and receive the Benefit: If the whole Race of *Adam* would have done ſo, as *he* did, the whole Race would have been accepted; a Man cannot exclude himſelf, but by voluntarily diſqualifying himſelf; and according to their own future Choice fore-known of God, before the Foundation of the World *, God hath regulated his Proceedings with Men from the Beginning, and will do ſo to the End. To ſhew This in the Manner it ought to be done, it would be neceſſary to tranſcribe a complete Hiſtory of the *true* Religion, and the *falſe*, in all its Branches, from the Fall to theſe our Days; but I am obliged to confine myſelf to a few Inſtances, which will, I hope, be ſufficient. *Abel* then, we read, was accepted, and *Cain* rejected. But St. *Paul* informs us that *Abel* was a *Believer*[2]; *He offered by* Faith: And St. *Jude*, that *Cain* was an *Apoſtate*; for ſpeaking of the Apoſtate Hereticks of his Time, whom he ſtyles, *twice-dead*, i. e. not only *born*, as all originally are, in a State of *everlaſting Death*, but now likewiſe cut off by their Apoſtaſy from the *Life* which is *in Chriſt*, he ſays, *they have gone in the Way of* Cain[3]. Again; God hated *Eſau*, and loved *Jacob*. But

1 Iſaiah XLII. 21. 2 Heb. XI. 4. 3 Jude — 11.

* For whom he did FOREKNOW, he alſo did PREDESTINATE — to what? It follows —— to be CONFORMED to the IMAGE of his SON &c. Rom. VIII. 29.

Eſau,

Eſau, St. *Paul* declares, was an Infidel and *profane Perſon*, *who for one Morſel* of *Meat* (to ſatisfy a little temporal Want) *ſold his* Birthright[1]; and therewith not only the *Kingdom* and the *Prieſthood*, which were annexed to it, but all his Hopes, and for all he knew to the contrary, thoſe of Mankind too, in the Meſſiah: He afterwards married into an *Heathen* Family[2]. But *Jacob* is enrolled amongſt the illuſtrious Worthies, who *obtained a good Report through* Faith[3]; and being Heir of the *Faith* of *Abraham*, he became alſo Heir of the *Promiſe*. Again; To *Pharaoh* the Scripture ſaith, *Even for this ſame Purpoſe I have raiſed thee up* (i. e. to the *Throne*, not to *Life*) *that I might* ſhew *my* Power *in thee* &c. and the ſame Scripture ſaith, that *his Heart was* hardened[4]. But the ſame Scripture ſaith, likewiſe, he hardened his own Heart[5]; in further Evidence of which, let us hear him ſpeak of himſelf — *Who is* Jehovah, ſays he, *that I ſhould* obey *his* Voice? His Inſolence was incorrigible, his Pride above all Conviction: A long Series of moſt aſtoniſhing and *acknowleged* Miracles could not humble him; he preſſed on to Deſtruction, with one of the greateſt *before his Eyes*; a fitter Example of divine Juſtice cannot well, I think, be conceived!

Thus it is with *Individuals* then, but it may be aſked, is it ſo alſo with *Societies?* as if Societies did not conſiſt of Individuals, and the *whole* could be deprived of God's Favor, while the *Parts* enjoy it, or the *whole* enjoy it, when the *Parts* have forfeited it! Here let me repeat, That all God's Mercies to Individuals, ſince the Fall, have been beſtowed thro' the alone Merits and Interceſ-

1 Heb. XII. 16. 2 Gen. XXVI. 34. 3 Heb. XI. 21. 4 Exod. IX. 16——35. Comp. with Rom. IX. 17, 18. 5 Exod. IX. 34.

ſion

ſion of Chriſt: At whatever Time *they* are finally withdrawn, whether from Individuals or Communities, which they never are 'till there is no Room for Amendment, then, and not 'till then, *Individuals* are appointed to *everlaſting* Deſtruction, and *Communities* to *temporal*; *Excluſion* from the *Preſence* of *God* becomes neceſſary in the one Caſe, and *Exciſion* in the other. To confirm this likewiſe briefly by an *Example*. That the Lord loved *Iſrael* and hated *Canaan*, will readily be allowed. Now if it ſhall appear, that his Dealings with them were as impartial, as with the above-mentioned Individuals, the Concluſion will be the ſame here as there. The *Iſraelites* were the Deſcendants of the Father of the Faithful, they profeſſed the true Religion in an idolatrous World, and retained it, as a Nation, when the *Canaanites* had rejected it. God, foreſeeing this, promiſed *Abram* to put his Seed in Poſſeſſion of the Land of *Canaan*, and fulfilled his Promiſe at the Time appointed. But here, behold the Long-ſuffering of God in the wide Interval between the Promiſe and its Completion, with the *Merciful* Reaſon he himſelf has aſſigned for it! *But in the* Fourth *Generation* (not before) *they ſhall come hither again*, for *the Iniquity of the Amorites is not* yet full[1]. What tender Love is here ſhewn to a ſinful People! What *more* could have been done for *Iſrael!* When their Day of Vengeance approached, he delivered *Iſrael* out of *Egypt*; but he ſuffered *Iſrael* to abuſe his Mercy, no more than the *Amorites*. As the Apoſtaſy of the Former was not yet general, ſo neither was their Deſtruction; but by various Viſitations he cut *them* off which believed not; the Ge-

1 Gen. XV. 16.

neration that ſaw his Miracles in *Egypt* fell in their Paſſage thro' the Wilderneſs, all but *Joſhua* and *Caleb*, who were eminent for their *Faith*; and how he dealt with their Poſterity, after their Settlement, we ſhall ſoon have Occaſion to mention. I will only add here the Declarations of *Moſes*, very appoſite to the preſent Purpoſe, and which the Event proved to be prophetical — *And it ſhall be, if thou do at all forget the Lord thy God, and walk after other Gods, and ſerve them and worſhip them; I teſtify againſt you this Day, that ye ſhall ſurely periſh; as the* Nations, *which the Lord deſtroyeth before your Face,* ſo *ſhall* ye *periſh*[1]. And in another Place he ſays, that *if they would not obſerve to do all the Words of the Law, God would bring upon them* all *the* Diſeaſes *of* Egypt[2].

The Impartiality of God's Dealings with Mankind being thus eſtabliſhed, *Iſrael* will appear to be the fitteſt Pattern that could be given to ſucceeding Generations, becauſe 2dly, Their Deliverance was the greateſt *temporal* Deliverance that ever was wrought for the Church. The Circumſtances of Time and Place, as well as the *typical* Reſpect this great Event was to have to Man's *ſpiritual* Deliverance, required an extraordinary Exertion of divine Power — *Marvellous Things* therefore God *did for them in the Land of* Egypt, *in the Field of* Zoan[3] — *He brought them forth out of* Egypt, *with a* mighty Hand, *and with an* out-ſtretched Arm, *and with* great Terribleneſs, *and with* Signs, *and with* Wonders[4]. Now the meritorious Cauſe of his Mercies being the ſame to *All*, if, notwithſtanding ſuch a Salvation, ſo mightily conducted, ſo glorioufly accompliſhed, *he afterward deſtroyed them that*

1 Deut. VIII. 19. 2 Deut. XXVIII. 58. 3 Pſ. LXXVIII. 12. 4 Deut. XXVI. 8.

believed

believed not, the Church, in all future Ages, would herein *beſt* diſcern the Immutability of his Proceedings. That they *have* been invariably the ſame with the Church in future Ages, is the general Aſſertion I am to prove

II. By an Induction of *Particulars*; in which an Opportunity will be given me of inſiſting more eſpecially upon God's Mercies to *this* Church and Nation, vouchſafed as upon *this Day*. And 1. God did unto the *Iſraelites*, after their Settlement in *Canaan*, as he had done unto their Forefathers. To paſs over here their divers Viſitations, which were ſent in Mercy to *them*, as to other Nations, to call them to Repentance, their many leſs remarkable Captivities under the *Judges*, and the greater ones of the Ten Tribes, after their Revolt from the Houſe of *David*, let us conſider only the famous *Captivity* of *Judah*, and their *final Diſperſion*. The *Former* of theſe, together with the *Cauſe* of it, you have recorded by the inſpired Hiſtorian, at the Concluſion of the Books of *Chronicles*—*Moreover*, ſays he, *all the Chief of the* Prieſts, *and the* People, trangreſſed *very much*, *after all the* Abominations *of the* Heathen, *and polluted the Houſe of the Lord, which he had hallowed in Jeruſalem. And the Lord God of their Fathers ſent to them by his Meſſengers, riſing betimes and ſending, becauſe he had Compaſſion on his People and on his Dwelling-Place: But they* mocked *the* Meſſengers *of God*, *and* deſpiſed *his* Words, *and* miſuſed *his* Prophets, *until the Wrath of the Lord aroſe againſt his People, 'till there was no Remedy.* Therefore *he brought upon them the King of the Chaldees*[1]. This is too plain to need

1 2 Chron. XXXVI. 14.

any Comment. But the Promiſes of God, not yet fulfilled, required *Judah*'s *Reſtoration*; and their Affliction had ſo humbled them, as to make them again proper Objects of his Mercy — *By the Rivers of* Babylon *there they ſat down, yea, they* wept *when they remembred* Zion[1]. Thus they came once more under the Terms of Acceptance. *Moſes* had expreſly ſaid, That if they would return at any Time unto the Lord their God, he would return, and gather them from all the Nations whither he had ſcattered them — *The Lord* therefore *was favourable to his Land, and brought back the Captivity of* Jacob[2]. But they again rebelled againſt the Lord their God, again reſiſted the Holy Ghoſt, as their Fathers had done, who *killed the Prophets, and ſtoned them that were ſent unto them*[3]. So they were again given up to a judicial Blindneſs, which led them at length to fill up the Meaſure of their Fathers by crucifying the Prince of Life, and perſecuting Chriſtianity[4]. Since which his *imprecated* Blood has laid heavy upon them; He brought the Roman *Abomination of Deſolation* into his holy Place, and, by a moſt unparalleled Deſtruction, overthrew their City and Temple, diſperſing the Remnant to the four Winds of Heaven. In this deplorable State have they now continued near 1700 Years, and ſhall continue ſo, 'till they acknowlege *Him* whom they crucified — *They ſhall ſee Him* no more *'till they ſhall ſay*, Bleſſed *(is)* He that cometh in the Name of the Lord[5]; i. e. 'Till they ſhall acknowlege Him for their Meſſiah; thoſe who did believe in Him at his Coming having acknowleged him by this Title[6]. Jeruſalem *ſhall be trodden down of the Gentiles*, until *the*

1 Pſ. CXXXVII. 1. 2 Pſ. LXXXV. 1. 3 Matth. XXIII. 37. 4 1 Theſſ. II. 15, 16. 5 Matth. XXIII. 39. 6 Matth. XXI. 9.

Times

Times of the Gentiles be fulfilled[1]; i. e. according to St. *Paul*'s Interpretation, *Until the* Fullneſs *of the* Gentiles *be* come in[2]. Obſerve here, the Jews were rejected, becauſe they rejected the Meſſiah; He was preached to the Gentiles, becauſe the Gentiles were ready to receive Him: But when the Gentiles ſhall likewiſe reject him, and his People be willing to receive him, the Gentiles ſhall be rejected, and he ſhall return to his People. Well might he expoſtulate with them by the Mouth of his holy Prophet, *O Houſe of* Iſrael, *are not* my *Ways* equal, *are not* your *Ways* unequal[3]?

2ly. God has done unto the *Chriſtian* Churches, as he did unto the Jewiſh. This is too copious a Subject to have a particular Conſideration now; but a general Account of the *Eaſtern* Churches, the *ſeven* eſpecially named in the *Revelations*, with the total Subverſion of the Empire itſelf, will, 'tis preſumed, be as full an Evidence as will here be expected. And the more ſo, as the Things, recorded of thoſe *ſeven* Churches, comprehend in them every poſſible State, in which any Church can be; and were *therefore* recorded, that they might be a ſtanding Leſſon to all Churches, in the Ages to come, an invariable Standard of our Lord's Dealings with all, even to the End of the World. Now the Fate of all theſe has been long determined; the Predictions of our Lord concerning them have had an End; and that deciſive one ſent to the Church in *Epheſus* been fulfilled in All — *Remember therefore*, ſaid He to her, *from whence thou art fallen, and repent, and do the firſt Works, or elſe I will come unto thee quickly, and will* remove *thy* Candle-

1 Luke XXI. 24. 2 Rom. XI. 25. 3 Ezek. XVIII. 29.

ſtick

ſtick *out of his Place, except thou repent*[1]. The Time of their Viſitation then being paſt and allowed, we have only to enquire into the *Occaſion* of it, whether *they* likewiſe deſpiſed the Long-Suffering of God, and periſhed becauſe of *Unbelief*. It is plain from the Epiſtles, written by our Lord's Direction, to the Angels or Biſhops of theſe Churches, and therein to the Churches themſelves, that moſt of them were even then declining towards Apoſtaſy. *He that hath an Ear, let him hear what the Spirit* there *ſaith to the Churches*. The Church in *Epheſus*, he ſaith, had *left her firſt Love*[2]; The Church in *Pergamus had them that held the Doctrine of* Balaam, *who taught* Balac *to caſt a Stumbling-block before the Children of Iſrael, to eat Things ſacrificed unto Idols, and to commit Fornication*; *and of the* Nicholaitans, *which Thing* (ſaith our Lord) *I hate*[3]. *The Church in* Thyatira *ſuffered that Woman* Jezebel (ſome abominable Hereſy ſo ſtyled from K. *Ahab*'s idolatrous Queen) *to teach and ſeduce the Servants of Chriſt, to commit Fornication*; — They who had this Doctrine are ſaid to have *known the Depths of Satan*[4]. The Church in *Sardis lived, but was* ſpiritually *dead*; *the Things which remained in her were ready to die*; *her Works were not found perfect before God*; *ſhe had but a* few *Names* (in her) *which had not defiled their Garments*[5] — i. e. returned to their former Pollutions after their Regeneration. Laſtly, the Church of the *Laodiceans* was *lukewarm, neither cold nor hot*, indifferent to the Truth, and therefore nigh unto Rejection. She ſaid, ſhe was *rich* (i. e. ſpiritually ſo) *and increaſed with Goods, and had need of Nothing*;

1 Rev. II. 5. 2 Ibid. 4. 3 Ibid. 14, 15. 4 Ibid. 20, 24. 5 III. 1, 2, 4.

and

and knew not that ſhe was almoſt reduced to her natural State again — was *wretched, and miſerable, and poor, and blind, and naked*[1]. Such was the State of *five* of the ſeven Churches as early as in *Domitian*'s Reign *; and a very curſory Peruſal of the Eccleſiaſtical Hiſtorians will ſatisfy us, that they and the reſt were not in a better Way, after the Converſion of the Roman Empire. They were divided and torn aſunder by innumerable *Hereſies*; and, to mention but one (under which all the reſt may perhaps be finally reduced †) the impious Doctrines of

1 Rev. III. 15, 16, 17.

* A. D. 95.

† For he that denies the *Divinity* of *Chriſt*, denies all the *Merit* and *Benefits* of what he has done, or ſuffered, or can do for us — of his perfect *Obedience*, *Sufferings*, *Atonement*, *Death*, *Reſurrection*, and *Interceſſion*. And he that denies the *Divinity* of the *Holy Spirit*, denies the *Application* of all that *Merit* and thoſe *Benefits* to the Redeemed — the *Inſpiration*, *Authority*, and *Spirituality* of his Holy *Word* — his *divine Preſence* in the bleſſed *Sacraments* — his *Operation* upon the *Souls* of Believers — and their *Spiritual Union* under one Head: and ſo, In a Word denies the *whole* of the *Covenant* of *Grace*, or *Reſtoration* of loſt Mankind by *Jeſus Chriſt* — all the *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*, that God the *Father* hath given us, in and through *God* the *Son*, by *God* the *Holy Ghoſt*. So fruitful a Parent of Sin and Sorrow, ſo plainly deſtructive of all the *Faith*, *Hope*, and *Love*, that the Mercy of our redeeming God has ſhed abroad in the Heart of fallen Man, is the *abominable*, however *faſhionable*, Doctrine of *Unitarianiſm*! The Anti-Trinitarians will, I hope, take this Matter ſeriouſly into Conſideration; and as they do not *openly* as yet, that I have heard, profeſs themſelves to be *Mahometans*, it may be a uſeful Hint to inform them here, that this their favorite Opinion is the very *Eſſence* of the *Koran* (the joint Work, as well as the Language in which it is written, i. e. the *modern* Arabic, of an apoſtate *Jew* or *Jews*, and an excommunicated *Neſtorian* Monk) where they will read, amongſt innumerable other Inſtances of the ſame Kind, the two following very remarkable ones — "Surely GOD "will not pardon the giving him an EQUAL, but will pardon any *other* Sin, except *that*, "to whom he pleaſeth; and whoſo giveth a COMPANION unto GOD, hath deviſed a "great Wickedneſs." Chap. IV. called the *Chapter of Women*. And again in the ſame Chapter — "Believe therefore in GOD and his APOSTLES, and ſay not, *there are* THREE "GODS (meaning three *Perſons*, for the *Chriſtians* deny three *Gods*, as well as the *Mahometans*) forbear *this*; it ſhall be better for you. GOD is but ONE GOD (meaning but "one *Perſon* in the Godhead, as it follows) far be it from him, that he ſhould HAVE a SON." *Sale*'s *Tranſlation*, Page 67, 81. To which I only beg leave to add, as a Chriſtian, that then WE have NO eternal LIFE — for the divine Scriptures declare, *This Life is* IN *his* SON. 1 John. V. 11. And again more largely and emphatically, by a *truly* inſpired Meſſenger, St. *John* the Baptiſt—*He that believeth on the* SON *hath* EVERLASTING LIFE; *and he that believeth* NOT *the* SON *ſhall* NOT SEE LIFE, *but the* WRATH *of God* ABIDETH *on him*. John III. 36. And let the *Unitarian* Deiſt *remove it* how he can, yea rather, let him apply for Pardon *in Time* through the *divine* Merits of the *God-Man*; and I pray the God of all Mercy to the penitent, that his Sin may be forgiven him, and his Prayer find Acceptance in the Day of his Trouble!

Arius

Arius (of which the 2d. Chriſtian Emperor *Conſtantius*, and all the *Gothic* Emperors afterwards were Favorers) ſpread over the Empire in a few Years, were always its great Reproach, and in the End its Deſtruction: This was *Denying the only Lord God and our Lord Jeſus Chriſt*[1], denying his *Divinity*. Wherefore it pleaſed God at length to viſit it for ſuch repeated Provocations. At a Time, when the Emperor *Heraclius* (who was himſelf an Heretic) was engaged in Diſputes, and by theſe Means inattentive to the Affairs of Government, He ſuffered that vile Impoſtor *Mahomet* to riſe: Had the Emperor and his Council been employed in the *Defence* of the Faith, 'tis likely, he either would not have riſen, or the Event have been different; but as it was, He and his Succeſſors extended their Conqueſts with amazing Rapidity; the *Sins* of the Empire made their Victories eaſy: As the Meaſure of them was not yet full, *They* indeed were to ſcourge it but in Part; the *final* Overthrow of it, with the Reduction of *Conſtantinople*, was reſerved for *another Mahomet* †, a fatal Name indeed to Chriſtianity! whoſe Kingdom has been ever ſince the *Abomination* of *Deſolation* to *Chriſtendom*, as the *Roman* Power was to *Judea*; and hangs now, like a heavy Cloud, over the *Weſtern* Empire, deſigned perhaps to break upon *it* too, when its Infidelity is completed — For the Throne of *Mahomet* is not ſupported for *no* End, and we have ſome Reaſon to fear it is ſupported for *This*.

Such awakening Truths as Theſe will ſurely lead *us* to reflect in what Situation we ourſelves ſtand towards God.

1 Jude — 4.

† *Mahomet* II. Emperor of the Turks.

The

The Churches, whoſe Deſolation you have heard, were once *more* flouriſhing than ours; they were fair *Primitive* Churches; but like the numberleſs other glorious Churches in *Aſia* and *Africa*, they are no more; their Infidelity has long ſince turned them into a dark ſpiritual Wilderneſs. Becauſe they deſerted their God, the *Lord that bought them*, He that had ſo loved them, forſook them: Till they finally deſerted *him*, and his *ſpiritual Things*, he forſook them not, but invited them with every Overture of his Mercy, and viſited them with every Chaſtiſement of his Love. But though *Space* was given them to *repent*, they *repented not*. Wherefore their *Glory* departed from *them*, as he had departed from *Iſrael* before, for the ſame Reaſon; and left *them* too a dry, parched, barren Deſert, as he found them — no longer bleſſed with his all-cheering Influences, and thence devoid of *Faith* and all its amiable *Fruits* — but *dry*, *parched*, and *barren*, expoſed to *Wrath* unexpiated *only*, un-enlightened with the *Light* of *Life*, and un-refreſhed with the *Dew* of *Heaven!* And as if the *Nature* of their *Offence* was intended to be ſet forth in the *Kind* of their *Puniſhment*, their Deſolation was wrought by the Sword of a *People* *, whoſe *Religion* is profeſſed *Unitarianiſm*, and whoſe very *Hopes* here, and ſuppoſed *Enjoyments* hereafter, are *as* openly profeſſed *Senſuality*. Now great and manifold have been his Mercies to *this* Church and Nation; and there cannot be a fitter Time to conſider what *Effect* they have had, than now we are met together to return *public* Thanks for one of the *greateſt*. Such the Deliverance he vouchſafed us as upon *this Day* ought to

* The Mahometans.

be eſteemed, and ſuch it will be eſteemed by All, who will give Attention to the Troubles and Miſeries from which we were delivered. God was pleaſed for the Tranſgreſſions of our Fathers, to permit a lawleſs, headſtrong, enthuſiaſtical Faction to grow up in the Heart of this Kingdom, 'till it became at length too powerful to be ſubdued, even by Force. The *Character* of theſe Malecontents very nearly reſembles that of the abominable Hereticks deſcribed by our Apoſtle, and St. *Peter*, in his 2d Epiſtle. They did not indeed *deny* the *Lord Jeſus* with their *Lips*; they were too artful to do this; that bleſſed Name was hardly ever out of their Mouths; but by their *Works* they denied him, and we are commanded to judge of them by their *Fruits*. Some other Parts of the Character anſwer exactly in *Terms* — They were *Murmurers*, *Complainers*, *walking after their own Luſts* [1], *preſumptuous*, *ſelf-willed* [2]; *while they promiſed* Liberty, *they themſelves were the* Servants *of* Corruption [3]; *they* deſpiſed Dominion, *and were not afraid to* ſpeak evil *of* Dignities [4]. Thus qualified for any deſperate Undertaking, they ſet forward upon their intended Reformation in Church and State; which, as indiſputably appears from the Treaties of *Uxbridge* and *Newport*, was not to rectify any Abuſes that might have crept into *either*, but utterly to *aboliſh* the then preſent Form of *Government* in *Both*, and ſet up in the Stead of it, a *general* Plan of *Independency*, wherein their Enthuſiaſm and Ambition might ſafely riot at the Expence of the Public, without the leaſt Check or Controul from any *lawful* Authority. *Reformation*, however right and neceſſary in itſelf, under

1 Jude — 16. 2 2 Pet. II. 10. 3 —— 19. 4 Jude — 8. 5 2 Pet. II. 10.

proper

proper Reſtrictions, has in all Ages been the Plea made uſe of by deſigning Men, to recommend dangerous Innovations; and whether the lately propoſed Emendations of our moſt excellent *Liturgy* did not proceed from the ſame Spirit, now more gentle and *candid*, becauſe it is not *oppoſed*, may, if the Scheme ſhould hereafter be revived, deſerve your Conſideration. But at the Time we are ſpeaking of, this Spirit was more *daring*. It petitioned for Redreſs of Grievances at the Head of an Army, and eſteemed every Thing a Grievance that ſtood in the Way of its favourite Project. We cannot better finiſh the Character of theſe Men, than by ſhewing the manifeſt Contraſt there is, between what they *pretended* to be, and what they really *were*. As Servants of the meek and merciful Jeſus, they were high-minded and implacable; as *his* Servants who *went about doing Good*; whitherſoever *they* went, they ſpread Devaſtation, exerciſing all Kinds of Rapine and Violence; as *He* came to *ſave* Men's Lives, they thought it their Duty to *deſtroy* them; as *his* Subjects by whom *Kings reign*; they were for *extirpating Monarchy*, and blaſphemouſly pleaded his Commiſſion ſo to do. But the *Event* bore undeniable Teſtimony to their Principles*: Notwithſtanding all poſſible Endeavours for a Reconciliation, and more than legal Conceſſions on the Part of the Crown, they proceeded to the moſt unheard of and execrable Parricide, the public Exe-

* The faithful *Chriſtian* is the only faithful *Subject*. The *Murder* of *Kings*, however juſtified upon the pretended Principles of *natural* Religion, ever has been, and ever muſt be, held abominable upon *Chriſtian* Principles. As this is one Inſtance, among many, wherein the pretended Principles of *natural* Religion are expreſsly *contrary* to *divine Revelation*, and therefore can never be a Foundation for it to ſtand upon, I could not help taking Notice of it, upon this Occaſion. Chriſtian Princes may herein ſee, *which* of their Subjects are the *Loyaliſts*, the *Chriſtians* or the *Deiſts*, upon the Allegiance of *which*, they may in all Caſes moſt ſecurely depend. He, who is a *Traitor* to *Chriſt*, cannot be *faithful* to his *King*.

cution of one of the beſt Men that ever ſat on a Throne, to the almoſt utter "Deſolation of *two* of theſe King-"doms, and the exceeding Defacing and Deforming the "*third* †. Now when both Church and State were thus deeply wounded, and there appeared but little Hopes of the Recovery of either, God was pleaſed in a moſt extraordinary Manner to heal all theſe Wounds by his great Mercy vouchſafed to us as upon *this Day* — "By reſto-"ring to us and his own juſt and undoubted Rights, our "then moſt gracious Sovereign Lord, King *Charles* II. "thereby reſtoring *alſo* unto us the public and free Pro-"feſſion of his true Religion and Worſhip, with our for-"mer Peace and Proſperity *. When we conſider the remarkable Steps by which this our Deliverance was brought about, the Unanimity of this at other Times divided People to promote it, the ſeeming Inſufficiency of the *Means*, and yet the amazing and almoſt incredible Expedition with which the *End* was accompliſhed, we cannot but diſcern, and ought therefore to acknowlege, that *it was not our* own *Arm that ſaved us*, *but* his *Right-Hand*, *and* his *Arm*, *and the Light of his Countenance*, *becauſe he had a Favour unto us* [1]. Such was the Deliverance for which we are here met together to praiſe him; and now will be the proper Time to enquire whether we have preſerved a juſt and grateful Senſe of his Mercies; for to apply to ourſelves the emphatical Words of *Ezra*, when he ſaw his People, juſt delivered from the Babyloniſh Captivity, returning to their former Abominations — *After all that is come upon us* (ſaid He) *for*

1 Pſ. XLIV. 3.

† Lord *Clarendon*'s Hiſt. of the Rebellion.
* Second *Collect* in the Service appointed for the Day.

our

our evil Deeds and for our great Treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our Iniquities deſerve, and haſt given us ſuch Deliverance as This; *ſhould we again break thy Commandments, and join in Affinity with the People of theſe Abominations, wouldſt not thou be angry with us, 'till thou hadſt conſumed us, ſo that there ſhould be no Remnant or Eſcaping*[1]*?* And here it muſt be acknowleged, that the Impreſſion, made by the divine Goodneſs upon the Hearts of this People, was not ſo laſting as might reaſonably have been expected. Being now again at Eaſe, and in the full Enjoyment of all Kind of Proſperity, like *Jeſhurun* of old, they *waxed* fat *and* kicked, *they waxed fat, they grew thick, they were covered with Fatneſs — then they* forſook God *which made them, and* lightly eſteemed *the* Rock *of their Salvation*[2]. Thro' a juſt Abhorrence of fanatical Hyprocriſy, they ran headlong (as Men are too apt to do) into the oppoſite Extreme; as the enthuſiaſtical Party had "turned Religion "into Rebellion," the ſucceeding Politicians ſeem too much to have excluded it; and thereby very fatally gave Encouragement to that diabolical Scheme of natural Independency *, which affects the Title of *Deiſm* (tho' *one* inſpired Writer expreſſly declares, that "*whoſoever denieth the* Son, *the ſame hath not the Father*[3];" and *another*, that they who are *without* Chriſt *are without* God, ἄθεοι[4]) which, as it falls in with the Appetites of corrupt Nature, and therefore cannot fail to recommend itſelf to

1 Ez. IX. 13, 14. 2 *Moſes*'s Song, Deut. XXXII. 15. 3 1 John II. 23. 4 Eph. II. 12.

* *Independency*, riſing out of *Pride* and *Self-Sufficiency*, was the *Devil*'s Crime; and the *Principles* and *Practices*, which threw *him* down *from* Heaven, can never carry *Man to* Heaven: Let all therefore, that hope to ſee the Glory, from which he fell, beware of ſuch *Principles* and *Practices:* The *Self Juſtifiers* of the preſent Age have great need of this Caution.

Men

Men of lively Parts and unmortified Tempers, has ever ſince been gaining Strength, and (as has been lately obſerved by an honeſt and able Defender † of the *Faith once delivered to the Saints*) "committed ſtrange Havock in "this our clean and well-dreſſed Vineyard, threatning not "only the *Fences*, but the very *Roots* and *Productions* of it.

It is Time then for the *Watchmen* to warn the People of their Danger, and uſe the Day of Grace for *their* Salvation and their *own* — What *I* have farther to offer upon this Subject, I will now,

III. Laſtly, collect into a few ſhort Reflections upon the whole, wherein it will appear, what *Qualifications* are requiſite on *our* Part, for the *religious* Celebration of this Day's Solemnity.

The Impartiality of God's Proceedings with Mankind leaves *impenitent* Infidelity, wherever it is found, no Hope to eſcape; and the Apoſtle's Argument, drawn from his Dealings with *Iſrael*, now verified by ſad Experience, comes down to theſe our Times with redoubled Force — *Becauſe of* Unbelief (ſays he) *they were broken off, and* thou *ſtandeſt by* Faith; *be not* high-minded, *but* fear; *for if God ſpared not the* natural *Branches, take heed leſt he ſpare not* thee. *Behold therefore the Goodneſs and Severity of God, on them which fell, Severity, but towards* thee *Goodneſs, if thou* continue *in his Goodneſs* — Otherwiſe *thou* alſo *ſhalt be* cut off[1]. He has long called *us* to

1 Rom. XI. 20, &c.

† The truly learned and worthy Dr HODGES Provoſt of *Oriel* College in *Oxford*, in his *Elihu*, or an Enquiry into the principal Scope and Deſign of the Book of *Job*. Page 34. Quarto Edition.

Repen-

Repentance by his uſual Methods, and if, now his *Judgments* are amongſt us, we will not *learn Righteouſneſs*, our final Viſitation muſt be in Vengeance: God forbid, that it ſhould be ſo! and let it be our ſincere Endeavour, as far as we are able, to prevent it. This every one may do in ſome Degree, by thinking upon his Ways, by conſidering whether he hath *contributed* to *obſcure* the Light of the Goſpel in theſe Kingdoms; and if he hath, to intreat God, while it is *to Day*, for his Part of the Tranſgreſſion. But if his Conſcience condemn him not in this Reſpect, he will yet do much by *Perſeverance*. Let him provoke the *Indifference* of others by his *Zeal* for the Glory of God; let him publickly confeſs his Maſter before Men, *eſteeming the Reproach of Chriſt greater Riches than all the Treaſures of the Egypt* of this World; let him hold the *Doctrines* of our moſt holy Faith pure and uncorrupt; and if the Primitive *Diſcipline* is not reſtored by *Authority* "which our Church acknowleges, is much "to be wiſhed," and, as the Lord has inveſted her with *full Power* to maintain it, will moſt undoubtedly be *required* of her — Let him revive it, as he ſhall have Opportunity, by exerciſing it upon *himſelf*, and in the *Family*, or other *Society*, over which God *hath* placed, or *ſhall* place him.

But all this, and much *more*, will be required of the *Shepherds*, in the preſent Exigence. Let *us*, according to the ſolemn Charge we have received *before God and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead at his appearing and his Kingdom, preach the Word, be inſtant in Seaſon and out of Seaſon, reprove, rebuke, exhort with all Long-Suffering and Doctrine; watch in all Things, endure Afflictions, do the Work of* Evangeliſts,

make

make full Proof *of our Miniſtry*[1]. Let *us* take Example from the *Shepherds*, as our *Flocks* are commanded to do from the *People* of Iſrael: that we may not ſhare in their *Puniſhment*, let us have no Share in their *Guilt*, which the Lord thus layeth to their Charge by the Mouth of his Prophet — *Son of Man, propheſie againſt the* Shepherds *of* Iſrael, *propheſie, and ſay unto them, thus ſaith the Lord God unto the Shepherds — Wo be to the Shepherds of Iſrael that do feed* themſelves; *ſhould not the Shepherds feed the* Flocks? *Ye eat the Fat, and ye cloath you with the Wool, ye kill them that are fed, but ye* feed not *the Flock — The* Diſeaſed *have ye not* ſtrengthened, *neither have ye* healed *that which was* ſick, *neither have ye* bound up *that which was* broken, *neither have ye* brought again *that which was* driven away, *neither have ye* ſought *that which was* loſt — *but with Force and with Cruelty have ye ruled them: And they were ſcattered becauſe there was* no Shepherd, *and they became Meat to all the* Beaſts of the Field, *when they were ſcattered*[2]. Our Duty particularly in warning the People of their Danger, and, for our Comfort, our full Diſcharge too, when we have done our Duty in this Reſpect, are clearly ſet forth by the ſame Prophet, in the preceding Chapter, under a very exact and beautiful Alluſion, *that* of a *Watchman*, ſet to give a City the Alarm upon the Approach of an Enemy — *So* Thou, *O Son of Man* (ſaith the Lord) *I have ſet* thee *a* Watchman *to the Houſe of Iſrael — Therefore thou ſhalt hear the* Word *at* my Mouth, *and* warn *them from* me. *When I ſay unto the wicked, O wicked Man, thou ſhalt ſurely die, if thou doſt* not *ſpeak to warn the wicked*

[1] 2 Tim. IV. 1, 2, 5. [2] Ezek. XXXIV. 1, &c.

from

from his Way, that wicked Man ſhall die in his Iniquity, but his Blood *will I require at* thine *Hand: Nevertheleſs, if thou* warn *the wicked of his Way, to turn from it, if he do not turn from his Way, he ſhall die in his Iniquity, but thou haſt* delivered thy Soul [1].

Laſtly, our *chief* Dependence (under God) muſt be upon Places of *Education*, and may the divine Spirit ingrave it in the Memories of all who are intruſted with it in *this* Place! More than *ordinary* Care ſhould now be taken with the *riſing Generation*, to warm their Hearts betimes with a deep and grateful Senſe of God's Mercies, and enrich their Underſtandings with the all-ſufficient Knowlege of his Word; that the Teachers, who go out from *us*, at leaſt, may be both *faithful* and *able* Stewards of his manifold Grace. If the *Fountains* themſelves be corrupted, the *Streams*, they ſend out to water the Land, will be ſo of Courſe, and the Plants thereof will *generally* thrive or periſh, according as they are watered.

To conclude — Let us all then in our ſeveral Stations, and each of us according to his Ability, ſtrive to recover what is *diminiſhed* of the Dignity of the *Church* of *England*. Without ſuch Sentiments, ſuch Reſolutions as theſe, I know not how we can celebrate *this Day* as we ought to do. We may *rejoice* upon it indeed, *without* theſe Qualifications, but we cannot, without them, keep it *holy*; we may obſerve it as a *Feſtival*, but we cannot as a *religious* one: For how ſhall we *praiſe* God for Bleſſings, which we neglect and deſpiſe? How *pray* for their Continuance, when we will do nothing to perpe-

1 Ezek. XXXIII. 7, &c.

tuate them? But *with* the above Qualifications, we may approach the Throne of Grace, and humbly hope for Succeſs in our Labours: At leaſt, if the Sins of the Many ſhould wax ſo ſtrong, as to render our beſt Endeavours with Regard to the *Public* Welfare, ineffectual, be intitled *ourſelves* to God's Mercies *in Chriſt*, both here and hereafter.

Now to GOD the FATHER, who was pleaſed to accept of a Satisfaction for our Sins; to GOD the SON, who was pleaſed to make that Satisfaction with his own Blood to GOD the Father; and to GOD the HOLY GHOST, who is pleaſed to ſanctify all that are accepted of *God* the *Father* in *God* the *Son*; to the moſt *righteous*, *merciful* and loving, eternal and adoreable TRINITY in UNITY, be Glory in the Church militant and triumphant, on Earth and in Heaven, for ever. *Amen!*

FINIS.